ernment was swept aside with which, since the Han dynasty, Confucianism had been almost inextricably associated. Some of the religious ceremonies maintained by the state disappeared, notably those which had been performed by the Emperor, and many others gradually lapsed. Confucius himself was unacceptable to numbers of the new student class, for he had supported monarchical institutions and his name was identified with the now discredited conservatism and the discarded system of education. With the growth in popularity of Western science and other studies from the Occident, interest in the Classics waned. Experts in the older literary pursuits were respected, but few were willing to pay the price of emulating them.

Confucianism did not succumb without a struggle. Attempts were made to show that it was not incompatible with the new order and to have the Republic adopt it as the official cult. Here and there officials and associations of scholars maintained the customary rites in honor of Confucius and his disciples. Study of the Classics was embodied in the new curricula. Moreover, a philosophy which had become part of the very bone and sinew of the nation could not at once disappear. In the China of the 1940's Confucianism was still an important influence. It had, however, suffered greatly.

To the general impact of the Occident, moreover, were to be ascribed a widespread loss of interest in and an antagonism to religion. The twentieth century witnessed in many countries a decline in religion. To thousands the great increase of knowledge of his physical environment which man had achieved through scientific methods had made religion intellectually untenable. To even larger numbers, absorption in the pursuit of

physical comforts made possible by this new knowledge rendered religion unimportant and irrelevant—or even an enemy. This scepticism and preoccupation with material concerns found in China peculiarly fertile ground, for much of the traditional philosophy tended to make China's scholars agnostic: one of the most prominent of the younger thinkers declared that China's educated class had outgrown religion earlier than any other large group in the history of mankind. The militant anti-religious convictions of Russian Communism were especially influential. In 1922 an organized anti-religious movement came to birth, and the radical elements